The Spiritual Reality of Hajj

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Translated
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English translation of Urdu book HAQEEQAT-E-HAJJ

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Dedicated with respect and love to my Murshid

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Madzillah-ul-Aqdas

With a yearn to be blessed with the eternal slavery of his court

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PREFACE

There are many books written that incorporate discussions about practices of the fundamentals of Islam and shariah. However, it is rare to find the ones which could actually provide the food to nurture our souls. This is the reason our souls are restless and sorrowful despite of practising Islam and shariah. It is a need of the era to uncover the universal reality and spiritual purposes of these principles which have been veiled in the modern world. This translation of the Urdu book *"Haqeeqat-e-Hajj"* written by my Murshid and the present Shaikh of Sarwari Qadri order Shabeeh-e-Ghaus-e-Azam Sultan-ul-Ashiqeen Khadim Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdus is a continuation of his tremendous efforts to enlighten the spiritual realities of Islam and Sufism.

Hajj, in Islam, apparently is an occasional worship with certain obligatory rituals incumbent to perform once in a life time, but when seen through the pure form of shariah and spiritual prospect, it defines the whole life of a believer.

In general, the identity and grandeur of a house is related to its owner, and it is pointless to visit a house without meeting its owner. Similarly, we can think about Hajj that when a pilgrim visits holy Kaaba, he should meet the Beloved Allah instead of seeing His house only.

Allah created this universe for His recognition and created man with His Noor *(the Divine light)*. This Noor or the Divine Essence is concealed in the heart of a human being like a seed and is covered in the layers of inner baser self. When a man struggles to remove the layers of inner baser self *(through devotions and zikr of Allah)*, his heart gets purified, as a result the Divine Essence manifests in his heart. This is the purpose of his creation and the main objective of performing Hajj.

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Hazrat Bayazid Bastami, a great Sufi Saint narrates: “When I went to visit Kaaba and looked upon it the first time I saw a house, when I looked at it the second time I saw the house and its Owner, when I looked at it the third time, I only saw its Owner.”

May Allah confer upon us all the opportunity to perform such Hajj which blesses us with His vision and presence in His Court.

I am truly blessed to be chosen for the duty of translating this book by my Murshid. It was certainly a joyous pride and one of the wonderful unlimited blessings he has bestowed upon this humble slave. I deeply thank my fellow disciples Mrs. Ambreen Moghees Sarwari Qadri and Neyn Tara Sarwari Qadri for reviewing the book and helping me with any question I had throughout the translation. May Allah accept this effort and make this book a source of enlightenment of heart for all the seekers of Reality.

Dubai — Sufia Sultan Sarwari Qadri

November-2016

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In the Name of Allah, The Most Beneficent, The Most Merciful

جسے چاہا در پہ بلا لیا جسے چاہا اپنا بنا لیا
یہ بڑے کرم کے ہیں فیصلے یہ بڑے نصیب کی بات ہے

Meaning: He (*Prophet Mohammad*) calls to his court whom he pleases and makes his own whom he wills. These are the decisions of extreme benevolence and the matters of great fortune.

Hajj is one of the most important fundamental obligations of Islam alongside Tauheed[1], Salat[2], Sawm[3] and Zakat[4].Hajj literally means "to visit" or "to intend to do something". According to shariah[5], it denotes a particular form of worship which is performed in the holy city of Makkah at the sacred places of Mina, plain of Arafat, Muzdalifah and holy Kaaba from 6th to 13thof Zilhaj[6]. Hajj became obligatory in 9thHijri[7] and is incumbent at least once in a life time upon every Muslim adult who is physically, financially and circumstantially capable of undertaking the sacred journey to holy Kaaba. The denier of Hajj is expunged from Islam. One who delays in performing Hajj or renounces it without a legitimate excuse is a sinner, reprobate and impious, it is commanded not to accept his testimony. Allah says in the Quran:

[1] Believing in the Oneness of Allah
[2] An obligatory prayer performed five times a day by Muslims in a specific manner.
[3] Fasting in the month of Ramadan
[4] Obligatory donation of certain proportion of God given wealth annually.
[5]Shariah is the set of Islamic laws which includes obligations like salat, fasts, zakat and hajj as well as virtues like telling the truth, fulfilling promises, veiling of women from strangers, helping the needy etc. shariah also forbids evils like making partners with Allah, cheating or lying with others, theft, adultery, backbiting, blaming others wrongly etc.
[6] The twelfth and the last month of Islamic calendar.
[7] The Islamic lunar calendar used by Muslims beginning its count from 622 CE, the year of migration of Prophet Mohammad and his sacred Companions from Makkah to Madina.

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- Meaning: And the pilgrimage to this house (*holy Kaaba*) is prescribed for the people for the sake of Allah whoever may afford its journey; and whoever denies *(it)*, then indeed Allah is Self-Sufficient, Independent of all the worlds. **(Aal-e-Imran-97)**
- Meaning: The months of Hajj are well known *(Shawwal, Zilqad and the first ten days of Zilhajj)*. So, he who undertakes to perform Hajj during these *(months)* and makes it obligatory *(for himself)*, then he must abstain from obscenity, from any *(other)* sin, and from disputing during the days of Hajj. And whatever good you do, Allah knows it well. And collect the provisions required for the journey *(of hereafter)*. Surely, the best of provisions is Taqwa *(the fear of Allah)*. So, fear Me, O men of understanding! **(Al-Baqarah-197)**
- Meaning: And proclaim the Hajj amongst the people. They will come to you on foot and *(mounted)* on all lean camels. **(Al-Hajj-27)**

According to surah Al-Baqarah verse 197, the best of provisions to be attained *(towards the Divine path)* is considered as Taqwa. The literal meaning of Taqwa is forbearance, abstinence or protection from something. In terms of Faqr[8], Taqwa means heart's closeness to Allah while deviating from everything else. The more the inward of a person attains closeness to Allah, the more pious he is in the sight of Allah. Thus, Taqwa is embedded in the inward of a person. Once Prophet Mohammad was asked about Taqwa, he pointed his finger towards his chest and said "Taqwa is here".

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo writes in his book *Sultan-ul-Waham*, "The purgation of inner self from everything other than Allah is Taqwa."

[8] The Divine path which leads to the vision and union of Allah.

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In general terminology, we can say that Taqwa is the inward state of a person for Allah while performing any act *(i.e. having the passion to please Allah and the fear of displeasing Him)*. Outward acts could be pretentious in front of the creation but the inward intention could not be pretentious in the court of Allah, as is stated in Hadiths:

- Allah sees the intentions *(purity of heart)* not the deeds.
- Allah neither sees your faces nor your acts, rather He sees your intentions and the state of your heart.
- The act of a hypocrite is better than his intention and the intention of a Momin[9] is better than his act.

The importance of Hajj can be judged from the following Hadiths:

- Whoever dies without performing Hajj whilst being capable of doing so, then Allah does not care if he dies as a Jew or as a Christian.
- Whoever performs Hajj and does not pollute his body with immoral acts and therein utters no obscene speech, shall become as pure of sins as he was at the time of his birth.
- Many sinners cannot expiate for their sins unless they stand in the plain of Arafat.
- Satan is not disgraced on any day more than the day of Arafat because on that day Allah the Exalted opens the doors of blessings for His men and forgives their sins.
- The greatest sin of a person who is standing in the plain of Arafat is to think that he has not been forgiven for his sins.

[9] True believer of Allah

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TYPES OF HAJJ

There are three types of Hajj:

- The type of Hajj in which Hajj and Umrah[10] are not combined and the pilgrim pronounces his intention exclusively to perform only Hajj is called Hajj-e-Ifrad.
- The type of Hajj in which the pilgrim pronounces his intention to perform both Hajj and Umrah together with the same Ahram[11] is called Hajj-e-Qiran.
- The type of Hajj in which Umrah and Hajj are performed together in a way that the pilgrim first pronounces his intention exclusively for Umrah and after performing the rites of Umrah comes out of the state of Ahram, he then again wears Ahram on the 8th of Zilhajj to perform Hajj. This type of Hajj is called Hajj-e-Tamattu.

Hajj holds the spirit of all other acts of worship. It includes invocations and supplications like Salat, hunger and abstinence from carnal desires like Fasting, sacrifice of the wealth like Zakat and physical struggle like Jihad[12]. The rituals and devotions of Hajj are related more with intrinsic self than with extrinsic self which we shall discuss ahead.

HAJJ OF SHARIAH

The Hajj of shariah is fulfillment of all the rituals of Hajj following the rules fixed by shariah so that the reward of Hajj is attained. If there remains an error in the fulfillment of these

[10] The non obligatory lesser Hajj performed in Makkah during any time of the year. Umrah does not involve the rites of Mina, Muzdalifah and Arafat.

[11] Ahram is a plain white clothing worn by pilgrims. Wearing Ahram means that the pilgrim has made the intention to perform Hajj. When a pilgrim intends to start the rituals of pilgrimage, he enters into the state of Ahram by seeking refuge from committing any sin and prohibiting himself from acts which become unlawful during Hajj.

[12] Religious combat

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rituals, the Hajj becomes imperfect and defective. In Quran, Allah has commanded us to make it a perfect Hajj:

۞ وَاَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلّٰهِ ؕ (البقرہ۔196)

Meaning: And accomplish the Hajj and Umrah for Allah. **(Al-Baqarah-197)**

The integrals of Hajj are: Entering into the holy sanctuary of Makkah, acquiring the state of Ahram, performing Tawaf-e-Qudoom[13], then spending a dayin Mina[14], heading to the plain of Arafat and performing wuquf[15], then staying for a night at Muzdalifah beneath the open sky, heading back to Mina at sunrise and performing rami[16] which is followed by slaughtering an animal, then proceeding to Bait-ul-Haram and performing Tawaf[17] around Kaaba, and offering mandatory two cycles of prayer at the station of Abraham[18]. After that, all those acts become lawful which were forbidden during the state of Ahram.[19]

HAJJ OF SPIRITUALITY

The purpose of performing Hajj is not that the pilgrim returns home after seeing the holy Kaaba and visiting the holy sites. Instead, its real aim is to be blessed with the "Divine presence, observation and unveiling".

What is Hajj? Hajj is a journey exclusively performed for the sake of Allah. It is spending one's time and wealth and reaching

[13] The initial circumambulation around Kaaba performed by the pilgrim upon entering Masjid Al-Haram in Makkah.
[14] A town near Makkah
[15] Wuquf is the ritual of Hajj in which the pilgrim stays in the plain of Arafat and listens to the sermon of Hajj. Here the Zohar *(noon prayer)* and Asr *(afternoon prayer)* are offered together.
[16] Obligatory ritual of stoning the three walls representing Satan in the city of Mina.
[17] Seven-fold circumambulation around Kaaba in counterclockwise direction.
[18] A stepping stone on which Prophet Abraham stood while constructing the upper walls of holy Kaaba.
[19] Refer to the books of shariah for the detailed description of rituals of Hajj of shariah.

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at those sacred places where there are present the signs of Allah. These are the sacred places where the true men of Allah gave up everything for Allah and submitted themselves before His will to please Him and did not care about any gain or loss of the world. So, Allah made these places His signs and now He is seeing the affection of pilgrims for Him by making them perform the same acts of His beloved men over and over again, all the rituals of Hajj are a practical representation of this reality. The true pilgrim is on the move for seeking the pleasure of his Lord. He is friend with the friends of Allah and enemy with the enemies of Allah. While performing Hajj, he acquires the state in which he will stand in front of his Lord on the Day of Reckoning. Indeed, he becomes the most God-fearing and the one who remembers his Lord excessively.

Hajj, seemingly is a temporary act of worship but in fact it encompasses the whole life of a true believer. It is the affirmation of the Lordship of one's Lord and one's slavehood to Him. Hajj is the denotation of a believer's life as well as his death. Hajj symbolizes Divine vision and represents the ultimate closeness one can achieve to his Lord while living in this world. Other acts of worship are ways of remembering Allah, Hajj is a way of reaching Him.

When the pilgrim stands before the holy Kaaba, he feels as if he is standing before his Lord. Tawaf is an indicant of the reality that he is revolving around his Lord like a moth. When he clings to Multazim and invokes blessings, he feels nearest to his Lord Whom he has embraced eagerly and wishes to pour his heart out before his Beloved. The occurrence of such emotions of heart is possible only if his heart contains Taqwa.

- Hazrat Junaid Baghdadi relates in his book *Ma'ali al-Himam* that once a man came to visit him. Upon asking where had he come from, the man replied that he had just returned from Hajj. Junaid Baghdadi asked him again, "Did you actually

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perform Hajj?" When the man responded positively, Junaid Baghdadi asked him the following questions:

1. Did you pledge that you would give up sins forever when you left your home with the intention to perform Hajj?
2. While you were on the sacred journey and progressing towards different stations to reach the house of Allah, did you also advance in stages of the spiritual journey towards closeness to Allah?
3. When you disrobed your ordinary clothes to wear Ahram, did you abandon the attributes of selfhood as well?
4. When you stayed at the plain of Arafat and were imploring Allah Almighty, did you witness any Divine observation?
5. When you reached Muzdalifah, did you promise that you would give up sensual desires of your nafs[20] permanently and forever?
6. When you circumambulated the house of Allah, did you experience the vision of Divine beauty with your eyes?
7. When you made Sa'i[21] between Safa and Marwa, did you reach the rank of Safa and Marwa inwardly?[22]
8. When you sacrificed an animal at Nahar *(place of sacrificing an animal in Mina)*, did you sacrifice your selfish desires as well in the way of Allah?

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[20]Baser self or the ill commanding self which keeps a person away from Allah by trapping him in worldly desires.
[21] Running between two hills of Safa and Marwa.
[22]Reaching the ranks of Safa and Marwa inwardly means to give up one's will before the will of Allah, just like when Prophet Abraham left his wife Hazrat Hajra and their infant *(Prophet Ismael)* in the desert between Safa and Marwa on Allah's command with basic provision, she accepted the will of Allah with her heart, knowing that her Lord will never leave her alone. When she ran out of provision, she went in search of water for her thirsty son leaving him behind. She ran seven times between the hills and kept coming to check her son. Her act of running and her unshakable faith was so much loved by Allah that He made Sa'i an obligatory ritual of Hajj.

9. When you cast stones at the Satan, did you also cast away your evil attributes of lust and sensual desires?

The man responded negative to all these questions. Hazrat Junaid Baghdadi said to him, "You failed to fulfill the terms and conditions of Hajj. Go back and perform Hajj once again giving due attention to all the essentials, so that your Hajj may bear some resemblance with Prophet Abraham's Hajj."

Ghaus-ul-Azam Shaikh Abdul Qadir Jilani narrates about the Hajj of Shariah[23] and the Hajj of Tariqat[24] in these words:

❖ **Hajj of Shariah**: The Hajj of Shariah is to perform Hajj by fulfilling all the rituals and rites of Hajj in the required way so that the pilgrim gains the reward of Hajj. However, if there is remains defect in the fulfillment of these rituals, the reward of Hajj remains deficient and the Hajj becomes imperfect. Allah has commanded to perform perfect Hajj *(without any defect).*

❁ وَاَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلّٰهِ ط (البقرہ۔196)

Meaning: And accomplish the Hajj and Umrah for Allah. **(Al-Baqarah-196)**

The rituals of Hajj include: Wearing the Ahram and entering the sanctuary of Makkah, performing Tawaf-e-Qudoom, staying at Mina, then performing wuquf at the plain of Arafat, spending the night at Muzdalifah, slaughtering an animal at Mina, then entering Masjid al-Haram, circumambulating the Kaaba seven times, drinking water from the sacred well of Zamzam[25] and offering mandatory two cycles of prayer at the station of Abraham.

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[23] The obligatory Hajj

[24] Hajj of Mysticism

[25] The spring of water that sprang forth miraculously when infant Ismael rubbed his feet restlessly due to extreme thirst while his mother Hazrat Hajra was frantically searching for water between Safa and Marwa. That miraculous well of Zamzam is still running even after thousands of years have passed. The pilgrims drink this water for their purification and cure for spiritual and physical diseases and also take this water as a souvenir for their relatives back home.

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After the accomplishment of these rituals, all those acts which were unlawful during the state of Ahram become lawful. The reward of this Hajj for a pilgrim is the redemption from hell and protection from the wrath of Allah, as Allah says in Quran:

۞ وَمَنْ دَخَلَهٗ كَانَ اٰمِنًا (آلِ عمران۔97)

Meaning: Whoever enters this *(sanctuary of holy Kaaba)*, shall be safe. **(Aal-e-Imran-97)**

After that, the last ritual of Hajj is to perform Tawaf-e-Sadar[26] and then the pilgrims return to their homeland. May Allah gives us all the strength to perform the Hajj of Shariah.

Hajj-e-Tariqat: Hajj-e-Tariqat means performing the Hajj of Mysticism i.e. travelling spiritually towards Allah. The provision and transport i.e. medium for this journey is to first search the man of spiritual persuasion i.e. a perfect spiritual guide *(Murshid Kamil)* and achieve his beneficence. Then invoke the eternal zikr[27] of لَآ اِلٰهَ اِلَّا اللّٰه Meaning: "No one is to be worshipped but Allah" with tongue by understanding its meaning and reality. When the heart acquires eternal life *(by invoking the zikr with tongue)* then one should engross in the zikr of Allah inwardly to such an extent that the inward of a seeker gains purity by the eternal zikr[28] of the attributive names of Allah. This zikr reveals the refulgences of the Divine attributes of Compassion and Beauty due to which the inward secret Kaaba manifests in the heart i.e. the heart is sanctified to become a home of Allah like Kaaba, as Allah the Exalted commanded Prophet Abraham and Prophet Ismael:

[26] The obligatory farewell Tawaf performed by the pilgrim after the completion of Hajj rituals before setting out to return journey.
[27] Repeated Invocation
[28] Engrossing one's innerself eternally in the zikr of attributive names of Allah such as Rehman, Raheem, Latif etc. means to acquire all these attributes which is only possible through the beneficence and company of Murshid.

۞ اَنۡ طَهِّرَا بَيۡتِىَ لِلطَّآئِفِيۡنَ (البقرہ۔125)

Meaning: Sanctify My house for those who perform Tawaf. **(Al-Baqarah-125)**

Thus, the physical Kaaba is cleansed for the circumambulation of the creation and as the inner Kaaba is for the observation of the Creator so to get His vision i.e. to perform the Hajj of Mysticism it is necessary to first purify the heart from everything other than Allah. After purifying this inner Kaaba, the seeker of Allah should wear the Ahram of Noor *(light)* of Divine Soul and enter the Kaaba of heart. Then, he should perform Tawaf-e-Qudoom with the eternal zikr of second name "Allah"[29]. Then proceed to the station of imploration i.e. the Arafat of heart and perform wuquf here while doing the zikr of third name "Hoo"[30] and fourth name "Haq"[31]. After that, the seeker should esoterically reach the Muzdalifah of heart where he should invoke the fifth name "Hayee"[32] and the sixth name "Qayyum"[33] together. Then he should enter the point of Divine secret which is the esoteric station of Mina and lies between the two sanctuaries of inward Makkah and Madina. Here he should perform wuquf i.e. stay for a while and accomplish the ritual of sacrificing nafs-e-mutmainna[34] with indefinite zikr of seventh name "Qahhar"[35] as this name is the source of annihilation and it opens the veils of disbelief, as the Holy Prophet said:

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[29] Although "Allah" is the first name but here It is called as the second name because firstly a seeker acquires all the Divine attributes by the zikr of attributive names of Allah and his heart is sanctified by their zikr, then the Divine Essence manifests in his pure heart by the zikr of "Allah".

[30] The Divine Essence. Zikr of 'Hoo' is the most powerful zikr of Allah which takes close to Him most quickly. When the Lover is annihilated in Hoo, there remains no duality.

[31] Here this zikr means that the seeker reaches the final level of faith i.e. Haq-ul-Yaqeen which is to recognize Allah with perfect certainty.

[32, 33] Hayee is the attributive name of Allah which means Immortal. "Qayyum" is also the attributive name of Allah which means "Forever Sustained". Here, the zikr of these two names means that the seeker becomes immortal and forever sustained with Allah.

[34] The satisfied innerself which is pure of all the impurities of sensual desires and sins.

[35] Attributive name of Allah meaning "The Wrathful".

❁ اَلْكُفْرُ وَالْاِيْمَانُ مَقَامَانِ مِنْ وَّرَآءِ الْعَرْشِ وَهُمَا حِجَابَانِ بَيْنَ الْعَبْدِ وَرَبِّهٖ عَزَّشَانُهٗ اَحَدُهُمَا اَسْوَدُ وَالْاٰخَرُ اَبْيَضُ

Meaning: Disbelief and belief are the two stations beyond the Throne of Allah and both are a veil between man and his Lord, one of them is black and the other is white.

After this is the ritual of Halq[36], which means purifying the Divine Soul from human traits by the zikr of the eighth name and enter the sanctuary of Divine secret *(which is in the core of heart)* with the zikr of the ninth name and spiritually meet the sacred souls who are in seclusion with Allah. With the zikr of the tenth name, the seeker should gain nearness of Allah and seclude himself in His love and behold the Beauty of Allah, The Self Sufficient and The Majestic, without any form. Then seven circumambulations are performed with the eternal zikr of the eleventh name together with six auxiliary attributive names[37]. After performing circumambulation, one should drink pure wine *(of love of Allah)* in the bowl of invocation of twelfth name with the Hands of Allah, as Allah said in the Quran:

❁ وَسَقٰهُمْ رَبُّهُمْ شَرَابًا طَهُوْرًا (الدھر۔21)

Meaning: And their Lord will slake their thirst with the pure drink. **(Ad-Dahar-21)**

Then the Divine Face is unveiled before the seeker and he is blessed with the direct vision of Allah without resembling Him to any physical form, which is reflected in the following Qudsi Hadith:

❁ مَا عَيْنٌ رَاَتْ وَلَا اُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلٰى قَلْبِ بَشَرٍ

[36] The act of shaving head after performing Hajj and Umrah. In the Hajj of Mysticism, this ritual refers to liberate oneself from the human traits.

[37] The eternal zikr of auxiliary attributive names after self-annihilation means the manifestation of Divine Essence and His infinite attributes in the seeker.

Meaning: What no eye has seen, no ear has heard and no human heart has ever imagined[38].

This Hadith points towards the state when the seeker converses with Allah without words and sounds."No human heart has ever imagined" refers to the state of fascination one gets through the vision and conversation with the Divine Essence. All those acts which were unlawful during this journey of inner Hajj become lawful[39]after its completion and the bad deeds turn into good deeds by the repeated recitation of names of Allah. Allah says:

۞ مَنْ تَابَ وَاٰمَنَ وَعَمِلَ عَمَلاً صَالِحًا فَاُولٰٓئِكَ يُبَدِّلُ اللّٰهُ سَيِّاٰتِهِمْ حَسَنَاتٍ

(الفرقان۔70)

Meaning: For those who repent, believe and do the righteous deeds, Allah will replace their evil deeds with the good ones[40]. **(Al-Furqan-70)**

Then the seeker is liberated from the disposition of inner baser self and finds safety from fear and grief, as Allah has said in the Quran:

۞ اَلَآ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ○ (يُونس۔62)

Meaning: No doubt! There shall be no fear upon the friends of Allah, nor shall they grieve. **(Younus-62)**

May Allah bless us with the favour and strength to perform this Hajj *(Hajj of Tariqat)* with His grace and benevolence.

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[38] Arifeen *(the perfect knowers of Allah)* are blessed with such Divine closeness which cannot be encompassed by intellect or thought.

[39] When a seeker is on the spiritual journey towards the Divine closeness, he has to give up many lawful desires so that his heart purifies and there remains no desire in his heart except Allah's closeness. When he attains Divine closeness, he is granted with those things again which he renounced for achieving Divine closeness.

[40] The evil deeds are replaced by good deeds only when the seeker sincerely seeks closeness of Allah and to attain this he repents on his sins, leaves them completely and accomplishes his faith which is possible only after the gnosis of Allah. Otherwise, if he repents just verbally, then Allah may forgive his sins but the evil deeds are not replaced by good deeds.

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Then Tawaf-e-Sadar *(farewell Tawaf)* is performed with the iteration of all the Divine names. Then the seeker returns to his real home which is the world of Divinity and best constitution *(from where his existence originated in the best and purest form but was then polluted with human traits and sensual desires while descending towards the physical world. After completion of all rituals of inner Hajj, he becomes as pure as he was in eternity, hence returns to the world of best constitution)*. This *(station)* is related with the world of belief and these interpretations are within the frame of words and perception. The stations which are beyond this point are impossible for any human being to interpret, neither an ordinary man can bring them into his perception nor the courage can bear the theophanies of these stations, as the Holy Prophet said:

❁ اَنَّ مِنَ الْعُلُوْمِ كَهَيْئَةِ الْمَكْنُوْنِ لَا يَعْلَمُهَا اِلَّا الْعُلَمَآءُ بِاللّٰهِ

Meaning: Among all the knowledges, there is a knowledge which has been kept hidden. No one knows it except the scholars of Allah.

Thus, when they *(scholars of Allah)* talk about this *(hidden and inward knowledge)*, the honourable ones do not deny because whatever an Arif *(perfect knower of Allah)* says is always a reality *(and intrinsic)* while whatever a worldly scholar says is superficial *(and extrinsic)*. Therefore, the knowledge of an Arif is the secret of Allah and no one knows it except Allah. Allah says in the Quran:

❁ وَلَا يُحِيْطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖٓ اِلَّا بِمَا شَآءَ (البقرہ۔255)

Meaning: And they encompass not a thing of His knowledge except for what He wills. **(Al-Baqarah-255)**

They are the Prophets and Friends of Allah whom He grants the access to His knowledge. Allah says:

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۞ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ○ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ (طٰہٰ-7-8)

Meaning: Then indeed, He knows the secret and what is yet more hidden. Only Allah! There is not any deity worthy of worship except Him. To Him belong the most beautiful names. **(Taha-7-8)**

Indeed only Allah knows all. **(Sir'r-ul-Asrar)**

Hazrat Imam Ghazali relates in his book *Hajjatul-Islam*:

- Man has been created in such a way that he cannot elevate to the ultimate level of blissfulness unless he submits all his authorities to Allah. Indulgence in the urge of ill commanding self is a cause of perdition because as long as one remains on his own authorities, none of his actions are according to shariah, instead they are in accordance and conformation to his ill commanding self. None of his affairs remain submissive, even though blissfulness of a true slave of Allah lies in obedience and servitude. This is the reason the nations of earlier Prophets were prescribed to adopt the lives of monasticism *(abandoning the world and becoming isolated)* and travelling. So their followers travelled to far flung mountains to keep themselves away from people and remained engrossed in asceticism. However, when the followers of Prophet Mohammad asked him why our religion do not prescribe monasticism and travelling? The Holy Prophet replied, "We are prescribed with Jihad and Hajj instead." Therefore, Allah has commanded his nation to perform Hajj instead of adopting monasticism because its aim is also to strive *(in the path of Allah)*. Moreover, Allah Almighty has dignified the holy Kaaba by associating it with His Own Self and has made its surroundings venerable just like the courts of worldly emperors. He made it unlawful to hunt and truncate trees in its surroundings. To highlight its sanctity and glory, He made the plain of Arafat right in front of His sacred house just like the plains around the royal courts, so that

people would rush from all over the globe to perform its pilgrimage, even though they are aware of the reality that Allah is free from occupying any place or house. However, it is man's nature that when he is obsessed with the love of his beloved, he starts adoring everything associated with his beloved. For the same reason, the lovers of Allah adore the holy Kaaba associated with Him and in this yearn and eagerness they come reverently to perform the Hajj of holy Kaaba leaving behind their families, wealth and homeland bearing the dangers of wilderness. They are commanded to perform such rituals in this worship which are beyond the faculty of reasoning. For example, the intellect cannot comprehend the significance of throwing stones at walls considering them Satan or running around the mount of Safa and Marwa? This is because whatever the intellect can comprehend is related with the baser self of a person. The baser self is aware of what intellect does and why it does, but the real servitude is that man becomes totally submissive to the commands of his Lord, even if those commandments are beyond the scope of his mind. Throwing stones and performing Sa'i are the evidences of unquestionable obedience to such commands of Allah which can be obeyed only due to total submission to Allah. Had it been in the control of intellect, it would have tangled us into arguments. Therefore, Hajj is a training for the slave of Allah to be submissive in front of his Lord to such an extent that that there remains nothing in his existence but the desire for the Divine Self and his wisdom and nature never come in his way to observe his Lord's commands." **(Hajjatul-Islam)**

Imam Ghazali relates further:

- It is admonished from the rituals of Hajj that Allah has made this journey resemblant to the journey of the hereafter, as the purpose of the journey of Hajj is to visit the house of Allah.

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Therefore, from the events and places of the rituals of Hajj one should evoke oneself to the events of the Day of Judgment. For instance, when he travels for Hajj, he leaves behind his people, family and friends, the journey of death is just like that. Just as before starting the journey for Hajj it is necessary to extricate oneself from all the worldly matters, similarly one should purify one's heart from all the worldly objects and desires before the life ends so that the journey of hereafter becomes easy, otherwise this journey would be full of burdens and hurdles. One who sets out on the journey of Hajj equips himself with necessary provision and takes every precaution to avoid facing impoverishment in wilderness and takes measures to help him reach the sacred land safely, this reminds one that the desert of Judgment Day will be much wider and horrendous and it is more important to prepare for the provision of that journey. When he travels for Hajj, he avoids carrying anything which would rot in the way, likewise the obedience and worships polluted with pretence and imperfections are not worthy as the provision for the journey of the hereafter. He should be prompted of the hearse while taking the transport. While putting on the two white garments of his Ahram, he should be reminded of the shroud in which he will be wrapped after death and which also consists of two unstitched cloths unlike worldly clothes. When the pilgrim faces pains and hardships on his way to the journey of Hajj he should be reminded of angels Munkir and Nakeer[41] and the horrible life and torment of the grave, since there lies a horrendous wilderness full of dangers and pains in his way from the life of grave to the Day of Resurrection. Just like it is impossible to get over the dangers of wilderness safely without a guide and a guard, similarly it is impossible to get through the dangers of the

[41] The twin angels who cross question the dead in the grave.

grave without a guard. That guard is only the Murshid Kamil i.e. the perfect spiritual guide and the obedience to Allah. Just as one has to cross wilderness of the way of Hajj without family, friends and relatives, similarly one has to live alone in the grave.

Invoking ''لبیک'' Labaik[42] *(meaning: Here I am, O Lord)* should prompt him that he is responding to the call of his All-Mighty Lord, as he will have to respond to such a call on the Day of Judgment. So he should be terrified with the same fear while invoking Labaik.

While performing Tawaf and Sa'i one should think of those who are helpless and revolve around the courts of worldly kings for their needs waiting to get a chance to present their appeals. One could relate to this feeling while performing Tawaf and Sa'i of Safa and Marwa *(considering himself helpless and Allah the King of all worlds)*.

Staying at the plain of Arafat, gathering of people with different cultures from all around the world and everyone imploring their Lord in their own languages are all reminiscent of the plain of Doomsday where all the creation will be gathered. An ambiance of agony will be around and everyone will be trembling with the fear of acceptance or rejection of supplications.

The purpose of stoning the Satan is firstly to express true submissiveness to the Lord's commands and secondly to follow the way of Prophet Abraham as this was the point where Satan came to him and tried to allure him by putting him in doubt and was pelted by him as a response. Thus, if it occurs in your heart that Satan was in front of Prophet Abraham but there is nothing in front of me, why should I pelt the stones? Then you should know that this thought

[42] A devotional invoking by a pilgrim during Hajj

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itself is the hagborn of Satan. Hence, throw stones at him so that he becomes weak, because this is one of the ways to weaken him. You should consider that by throwing stones you really trolled the Satan and now you can become totally submissive to Allah and do what you are commanded by Him to do and delegate your authority completely to Allah."
(Kimiya-e-Saadat)

Hazrat Khawaja Ghareeb Nawaz Hazrat Moinuddin Chishti Ajmeri wrote a letter to his true disciple and confidant Hazrat Khawaja Qutbuddin Bakhtiyar Kaki in which he has openly enunciated the secrets of five fundamental principles of Islam which Holy Prophet advised Hazrat Umar Farooq. About the reality of Hajj, he relates that the Holy Prophet said to Hazrat Umar:

- "O′ Umar! Trust me, the heart of a man is the holy Kaaba."

The Holy Prophet narrates:

❁ قَلْبُ الْاِنْسَانِ بَيْتُ الرَّحْمٰنِ

Meaning: The heart of a man is in fact the home of Rehman[43]."

Rather the Holy Prophet says:

❁ قَلْبُ الْمُؤْمِنِ عَرْشُ اللّٰهِ تَعَالٰى

Meaning: The heart of a Momin is the Throne of Allah.

Thus, one should perform the Hajj of the Kaaba of heart. Hazrat Umar asked, "O′ Prophet of Allah! How should one perform the Hajj of the Kaaba of heart?" The Holy Prophet replied, "The very existence of man is like an intramural. If the veils of doubt, illusion and everything other than Allah are removed from the heart, then the theophany of Divine Essence is observed in the courtyard of heart." This is the

[43] Attributive name of Allah, meaning "The most Compassionate".

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actual purpose of performing the Hajj of Kaaba. Moreover, the aim of performing this veritable Hajj *(i.e. Hajj of Kaaba of heart)* is that the man removes his 'self' from his very existence in such a way that nothing remains in his existence, his inward and outward are purified homogeneously and his heart attains the Divine attributes."

Hazrat Umar asked, "Hazoor![44] How could one annihilate one's own existence?" The Holy Prophet replied, "By becoming an ardent lover of the Divine Beloved, i.e. Allah, the Exalted. One who becomes the lover of Allah, annihilates in Allah and the one who annihilates in Allah becomes the manifestation of the Divine Essence."Hazrat Umar asked, "Why is the heart considered as the house and Throne of Allah?" The Holy Prophet replied, "Allah has said in the Quran:

۞ وَفِيْٓ اَنْفُسِكُمْ ؕ اَفَلَا تُبْصِرُوْنَ (الذاریٰت۔21)

Meaning: I am in your ownselves, do you not then see? **(Az-Zariyat-21)**

O' Umar! The residing place is called a house and since Allah resides in the heart, therefore the heart is considered the house and the Throne of Allah."

Hazrat Umar then asked, "O' Prophet of Allah! Who is the speaker, the listener and the viewer in this earthly body?"

The Holy prophet said, "He *(Allah)* is the Speaker, He is the Listener and He is the Viewer."

Hazrat Umar inquired, "Who performs the Hajj of the Kaaba of heart?"

The Holy Prophet responded, "The Divine Essence Himself! i.e. when man removes the veil of inner baser self

[44] A respectable way to address an exalted person

and there remains no veil between the worshipper and the Worshiped *(man and his Lord)* then his inward acquires the Divine attributes and the Divine Essence manifests in his heart. The manifestation of Divine Essence in the heart of man is the Hajj of the Kaaba of heart, the real Hajj."

Hazrat Umar questioned, "When everything is the manifestation of the Divine Essence then who is being guided and why?"

The Holy Prophet answered, "He Himself is the Guide and the Guided."

Hazrat Umar asked again, "Then what is this diversity around?"

The Holy Prophet said, "Guidance is like trading. A trader will only sell what a buyer demands. A buyer of wheat shall not be given groats and a buyer of groats shall not be given wheat. O′ Umar! Prophets are like physicians. Just as a physician gives medicine to the patient according to his nature and the disease he is suffering from and the patient is cured with that congenial medicine, similarly, Prophets grant the medicine of gnosis to the true faithfuls according to their spiritual capability and inward disease through which the patient achieves perfect spiritual cure and becomes Arif.

O′ Umar the travelers of Tariqat *(mysticism)* are divided into four groups and there is a huge difference of status and spiritual capability among these four groups." **(Asrar-e-Haqeeqi)**

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo narrates about the pilgrims:

- Pilgrims are of two types; Those who are the beneficent people of spirituality and the others who are the people of earthly body. When a beneficent Saint pilgrim enters the sanctuary of Kaaba with complete belief, Kaaba blesses him

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with the theophany of Divine closeness and when he enters the holy Kaaba and circumambulates around it, he is blessed with the Divine vision. The pilgrim who enters the inner Kaaba and repents thousand times from the desires of the world, does not come out of Kaaba until he is blessed with the Divine vision. However, a pilgrim who is a man of desires, always remains worried for livelihood. When a Saint pilgrim enters the plain of Arafat and raises his hands for prayer by invoking

لَبَّيْكَ اللّٰهُمَّ لَبَّيْكَ وَحْدَكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ

Meaning: Here I am O Lord! Here I am. You are One and there is no partner with You, Here I am O′ Lord!

Then all the veils between him and Allah are removed. When such a pilgrim enters the sanctuary of Madina and comes to the sacred tomb of Prophet Mohammad, verily the Holy Prophet comes out of his sacred tomb and patronizes the pilgrim, laurels and ennobles him with high ranks and status of Faqr. He sends him off by blessing him with spiritual knowledge and persuasion. Such a pilgrim becomes submissive and independent from the world. He relinquishes the carrion world and never looks back towards it. Inwardly, he is engrossed in Allah and outwardly he remains vigilant.

Allah is enough and everything else is lust. **(Noor-ul-Huda Kalan)**

POINT TO PONDER

In this era, more than fifty to sixty lac Muslims are blessed to perform Hajj every year. Yet the Muslim nation is becoming weaker day by day and hypocrisy is prevailing around. We are being subdued by the non-Muslims. The hearts of Muslims lack Taqwa and are indulged in the love and concern of the world.

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The fear of death is shaking their faith every moment. The cause of this decline is the absence of Taqwa in heart.

رگوں میں وہ لہو باقی نہیں ہے　　وہ دل وہ آرزو باقی نہیں ہے
نماز و روزہ و قربانی و حج　　یہ سب باقی ہے تو باقی نہیں ہے

Meaning: That blood of pristine vigour is no more, that yearning of heart is no more. Prayers, fasting, sacrifice and Hajj are there but you are not there *(i.e. you perform these worships just superficially and your soul is not involved in them)*

- The Holy Prophet said, "There will come a time on people when the rich will perform Hajj for the sake of amusement, the religious scholars will perform Hajj for show off and fame while the poor will perform Hajj for the purpose of begging."

In the light of above Hadith, Muslims of present era should particularly account themselves and ponder if their Hajj has really become a confirmation of Holy Prophet's Hadith. Rich ones should ponder whether their Hajj contains the spirit of Taqwa or the spirit of amusement? Ordinary people should think whether they go to perform Hajj for the sake of Divine vision or for mercantile benefits? Religious scholars should ponder whether they go to the holy Kaaba for getting a lesson of servitude or to raise their occupational status and standing. Similarly, the poor should consider whether their Hajj is a source of begging or their purpose is to gain religious and afterlife beneficence.

PRESENCE AT THE HOLY COURT OF PROPHET MOHAMMAD

؎ کعبے کا بھی کعبہ ہے مدینہ جس کا گھر ہے

Meaning: Madina is the house of that splendid one who is the Kaaba of Kaaba.

To visit the sacred tomb of Holy Prophet before performing Hajj or afterwards is the greatest blessing for any Muslim.

There cannot be any Momin who does not love the Holy Prophet intensely and who does not yearn to have the vision of Holy Prophet and to be blessed with presence at his sacred tomb and his holy city. This is the reason that whenever a Momin gets an opportunity to visit holy Makkah and Madina for performing Hajj or Umrah or for any other reason, his heart longs to visit the holy court of Prophet Mohammad and he remains restless until he fulfils this desire.

Before the present era, when Muslim nation was under one flag and there were no restrictions of geographical boundaries, it used to be a tradition of the lovers and adorers of the Holy Prophet that whenever they visited Hijaz[45] for performing Hajj or Umrah, they would consider it disrespectful and against the etiquettes of the love of Holy prophet to visit the sacred tomb after performing Hajj and Umrah. They always first saturated their souls with the pilgrim of the sacred tomb of Holy Prophet in Madina and then would head to Makkah with the intention to perform Hajj. Since in the constitution of the lovers, Hajj and Umrah are secondary as compared to the love of Holy Prophet because Hajj and Umrah are accepted in the court of Allah only if there is love of the Holy Prophet. However, in today's world, this opportunity has been reduced due to the restrictions of geographical boundaries. So, now people go to Makkah for performing Hajj and Umrah and then take out time to visit the sacred tomb of Prophet Mohammad, this also is not less than a blessing as visiting the court of the Holy Prophet is a source of success in both the worlds and a great felicity.

[45] Hijaz is the old name for the province of Arab which includes the cities of Makkah, Madina and Taif.

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- The Holy Prophet said, "Whoever performs Hajj and visits my tomb after my death, it is as if he visited me in my life." **(Bayhaqi)**
- Hazrat Abdullah bin Umar relates that the Holy Prophet said, "Whoever visits my grave, my intercession for him is guaranteed."
- It is reported by Hazrat Ibn-e-Abbas that the Holy Prophet said, "Whoever goes to Makkah for performing Hajj and then visits me in my mosque *(the Masjid-e-Nabvi)*, he is granted the reward of Hajj-e-Mabroor."[46]
- In a tradition of *Bayhaqi*, Hazrat Abu Huraira relates that the Holy Prophet said, "Whoever invokes blessings and salutations near my *(sacred)* grave, all his worldly and afterlife needs are fulfilled and I shall be his witness and intercessor on the Day of Judgment."
- In another tradition of *Bayhaqi* it has been stated, "Whoever stands by the sacred grave of Holy Prophet and recites إِنَّ اللهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ Meaning: "Certainly, Allah and His angels send blessings on the Holy Prophet" and then invokes seventy times صَلَّى اللهُ عَلَيْكَ يَا مُحَمَّدُ Meaning: "O Prophet Mohammad! May the blessings of Allah be upon you", an angel says to him, 'O man! Allah the Exalted sends blessings upon you' and then all his needs are fulfilled."
- Hazrat Anas narrates, "When the Holy Prophet left Makkah and migrated towards Madina, darkness covered everything in Makkah and when he reached the sanctuary of Madina, its every corner turned bright. The Holy Prophet said, "Madina

[46] Hajj-e-Mabroor is the perfect Hajj performed without committing any fault. Some describe it as an accepted Hajj. Hazrat Abu Huraira narrates a tradition of Holy Prophet that one who performs Hajj only for Allah and does not commit any obscenity or transgression during it, returns as free of sin as the day his mother gave birth to him.

is my house and my grave will be in this city. Every Muslim should visit my grave."

From all these traditions cited above, it is clear that presence at the sacred tomb of Holy Prophet is of tremendous significance and benedictious. One who remains deprived of this great blessing is the most wretched. Therefore, whenever one goes to Hijaz and gets the privilege to visit the sacred tomb of Holy Prophet, before or after performing Hajj, he should visit the sacred city of Madina with humility, modesty and pure emotions and stay in the sanctuary of Madina with much reverence and respect, as the Holy Prophet said about Madina:

- Prophet Abraham declared Makkah to be sacred and made it venerable, I declare Madina sacred and make it venerable. No blood must be shed within its two boundaries, no one should raise arms for fighting in it and no tree must be cut except for feeding the animals." **(Muslim)**

Hazrat Anas narrates that the Holy Prophet supplicated:

- "O Allah! Bestow on Madina twice the blessings You bestowed on Makkah."

It is related in *Muslim Sharif*[47] that Hazrat Saad reports that the Holy Prophet said:

- Whoever will deceive the people of Madina, will become extinct like salt dissolves in water.

It is narrated in *Shab-ul-Iman* that the Holy Prophet said:

- One who visits me with pure intention, will be with me on the Day of Judgment and one who bears the sufferings with patience during his stay in Madina, I will be his witness and intercessor on the Day of Judgment. One who dies in either

[47] One of the most authentic books of Hadith.

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of the two sacred cities *(Makkah or Madina)*, will be raised on the Day of Judgment with the people in peace."

Those who visit the sacred tomb of Holy Prophet, should feel as if they are visiting his court in his life and then reverently send salutations upon him. One should present his requests and implore in an extremely respectful manner and should make him intercessor for asking forgiveness in the court of Allah, as Allah says:

۞ وَلَوْ اَنَّهُمْ اِذْ ظَّلَمُوْٓا اَنْفُسَهُمْ جَآءُوْكَ فَاسْتَغْفَرُوا اللّٰهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُوْلُ لَوَجَدُوا اللّٰهَ تَوَّابًا رَّحِيْمًا (النساء-64)

Meaning: And if, when they wronged themselves, they had come to you, *(O' Mohammad)*, and asked forgiveness from Allah and the Messenger had also asked forgiveness for them, they would have found Allah Acceptor of repentance and Merciful." **(An-Nisa-64)**

What should one do while visiting the sacred court of Holy Prophet? What kind of supplications should be made? What rituals should be performed? It is advised that one should take an account of one's heart and check its conditions. The lovers do not need to be taught the etiquettes of love. Love itself teaches the etiquettes of the court of beloved. The following appeal is sufficient:

- "O my master! I am your slave, present in your court. I yearn to become yours in every breath of my existence. Bless me with your eternal slavery and extricate me from the desire of everything other than Allah. Grant me an eternal refuge from the evil of my inner baser self, Satan, poverty, wealth and the evil of love of the world. Bless me with the eternal presence of your court by sanctifying my inward and outward, and bless me with the Faqr about which you said

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اَلْفَقْرُ فَخْرِیْ وَالْفَقْرُ مِنِّیْ Meaning: Faqr is my pride and Faqr is from me."

While visiting Masjid-e-Nabvi and offering salat in it, keep in mind its majesty and honour as offering one salat in this mosque is better than fifty thousand salats. In fact, according to one tradition of *Mishkat Sharif*, even more than many thousand times. One must offer at least forty salats here.

During the visit to the sacred tomb of Holy Prophet, present greetings in the courts of Hazrat Abu Bakr and Hazrat Umar Farooq with humility and make them your intercessor as well. Visit the sacred surroundings of Madina and the tombs of the Family and the Companions of Holy Prophet, as this is also a source of reward.

May Allah bless us all to perform such real Hajj and presence of the court of Holy Prophet. (Amin)

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GLOSSARY

Ahram	Ahram is a plain white clothing worn by pilgrims. Wearing Ahram means that the pilgrim has made the intention to perform Hajj.
Faqr	The Divine path which leads to the vision and union of Allah.
Hajj-e-Mabroor	Hajj-e-Mabroor is the perfect Hajj performed without committing any fault. Some describe it as an accepted Hajj.
Halq	The act of shaving head after performing Hajj and Umrah.
Hayee	Hayee is the attributive name of Allah which means Immortal.
Hazoor, Hazrat	A respectable way to address an exalted person
Hijaz	Hijaz is the old name for the province of Arab which includes the cities of Makkah, Madina and Taif.
Hijri	The Islamic lunar calendar used by Muslims beginning its count from 622 CE, the year of migration of Prophet Mohammad and his sacred Companions from Makkah to Madina.
Hoo	The Divine Essence. Zikr of 'Hoo' is the most powerful zikr of Allah which takes close to Him most quickly. When the Lover is annihilated in Hoo, there remains no duality.
Jihad	Religious combat
Labaik	A devotional invoking by a pilgrim during Hajj
Momin	True believer of Allah
Munkir and Nakeer	The twin angels who cross question the dead in the graves.
Nafs	Baser self or the ill commanding self which keeps a person away from Allah by trapping him in worldly desires.

Nafs-e-Mutmainna	The satisfied innerself which is pure of all the impurities of sensual desires and sins.
Qahhar	Attributive name of Allah meaning “The Wrathful”.
Qayyum	Qayyum is the attributive name of Allah which means “Forever Sustained”.
Rami	Obligatory ritual of stoning the three walls representing Satan in the city of Mina.
Rehman	Attributive name of Allah, meaning “The most Compassionate”
Sa’i	Running between two hills of Safa and Marwa.
Salat	An obligatory prayer performed five times a day by Muslims in a specific manner.
Sawm	Fasting in the month of Ramadan
Shariah	Shariah is the set of Islamic laws which includes obligations like salat, fasts, zakat and hajj as well as virtues like telling the truth, fulfilling promises, veiling of women from strangers, helping the needy etc. shariah also forbids evils like making partners with Allah, cheating or lying with others, theft, adultery, backbiting, blaming others wrongly etc.
Station of Abraham	A stepping stone on which Prophet Abraham stood while constructing the upper walls of Holy Kaaba.
Tauheed	Believing in the Oneness of Allah
Tawaf	Circumambulation around Kaaba in counter clockwise direction.
Tawaf-e-Qudoom	The initial circumambulation around Kaaba performed by the pilgrim upon entering Masjid Al-Haram in Makkah.
Tawaf-e-Sadar	The obligatory farewell Tawaf performed by the pilgrim after the completion of Hajj rituals before setting out to return journey.
Umrah	The non-obligatory lesser Hajj performed in Makkah during any time of the year. Umrah does not involve the rites of Mina, Muzdalifah and Arafat.

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Wuquf	Wuquf is the ritual of Hajj in which he stays in the plain of Arafat and listens to the sermon of Hajj. Here the Zohar *(noon prayer)* and Asr *(afternoon prayer)* are offered together.
Zakat	Obligatory donation of certain proportion of God given wealth annually.
Zamzam	The spring of water that sprang forth miraculously when infant Ismael rubbed his feet restlessly due to extreme thirst while his mother Hazrat Hajra was frantically searching for water between Safa and Marwa. That miraculous well of Zamzam is still running even after thousands of years have passed. The pilgrims drink this water for their purification and cure for spiritual and physical diseases and also take this water as a souvenir for their relatives back home.
Zikr	Invocation
Zilhajj	The twelfth and the last month of Islamic calendar.

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The Spiritual Reality of Hajj

The book in hands is the rarest attempt of its kind which brings out the true purpose of performing the basic obligation of Islam called Hajj. It delivers a guidance to any true seeker of Reality and discloses that the spiritual purpose of Hajj is not only to perform the outward rituals with complete submission to Allah but gaining the spiritual experiences of Divine presence and observation. The book opens one's eyes to the reality that the outward journey of Hajj is resemblant to the inward journey towards Allah and is an emphasis on the fact that the worship of Hajj, when performed with the presence of heart, is a way of attaining the ultimate closeness to Allah in the worldly life.

The book clarifies the misunderstood concept of shariah in the modern world that Hajj is limited only to certain rituals and convinces the reader to deliberate that Islam and Mysticism embrace each other. Following the pure form of shariah is beginning of the road which leads to the recognition of Allah.

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